

149
THE

JACOBITE's Hopes reviv'd

By our late

Tumults and Addresses:

Or, Some necessary

REMARKS

Upon a new

Modest Pamphlet of Mr. Lesly's

AGAINST THE

GOVERNMENT,

ENTITULED,

*The Good Old Cause: Or, Lying in
Truth, &c.*

L O N D O N

Printed, and Sold by A. Baldwin in Warwick-lane.

M DCC X. Price Two-pence.

The Jacobite's HOPES revis'd

By our late

Tumults *and* Addresses, &c.

I Design not in these *Remarks* to contend with Mr. L. *Witticism* or *Uncharitableness*; nor do I at present propose to vindicate the Lord Bishop of *Sarum* from all malicious, partial, unparallel'd Misrepresentations. His *Lordship's* Character is above the reach of such a Pen, and his Temper as heartily dispos'd to *forgive* as such Writers can be to *abuse*. The *Speech* and *Sermon* which he so *ingeniously* and so *christianly* banters will vindicate themselves to all who will look into them: To those who will not, it may, methinks, some Ground of Respect to his *Lordship*, that he is the Mark of the Hatred of those Men who hate the *present Establishment*. He himself, I dare say, accounts it a singular Felicity to be able to say with the *Roman Orator*, That there hath not been a *profess'd Enemy* to the Liberty of his Native Country for the 20 *Years* last past, who hath not equally proclaim'd a bitter War against him. My chief Design therefore is not to vindicate him, but to do some Service to our *Excellent Constitution*, to our present Happiness, and our future Hopes, by producing such evident Proofs of what is now in Agitation, and what fills the Hopes and Expectations of some Men at this Time, as must open the Eyes of all who are not resolv'd to be blind. I will use no Art, I will only give the *Reader* this *Author's* own Words, and make a few such Observations upon them as are obvious, and may be of use.

Before I begin with what respects this *Nation* and our *Establishment*, I will just take notice that, p. 7. this *Writer*, in his *Zeal* for *Non-resistance*, outfaces the World that *David* gather'd together Hundreds of *arm'd Men*, without the least Design of sending himself against *Saul*, but only for the greater Facility of flying before him, and in order to fight against the Enemy of *Saul* and of *Israel*. Upon this I only observe, 1. *David's* gathering an *Army* together was entirely occasion'd by *Saul's* Design against his particular Life. 2. It is therefore to fix the highest Absurdity upon *David* to say that he drew together

Army because *Saul* had Designs against him, and yet that he had not the least Design to defend himself against *Saul*, i. e. That he got an *arm'd Force* together solely for his own Defence, and yet never design'd to defend himself. 3. Those who follow'd him manifestly suppos'd themselves gather'd together against *Saul*, when he was so much the *Enemy* they had in view, that they incited *David* to kill him, as the *Enemy* he was then guarding against. 4. When *David* answers that *Proposal*, he doth not deny that *Saul* is the *Enemy*, against whom he was resolv'd to do all Things necessary for his own Defence: but he only abhors the Proposition of murdering the Man, whom he knew God had immediately and solemnly ordain'd to reign, still persisting in his Design of *Self-defence*. 5. If *David* never fought with any commission'd by *Saul*, it was merely because he could save himself without it, and because none so commission'd came up with him to attack him. 6. Would not this *Author* call any one a *Resister* who, upon a Disgust at the Court of his *rightful Prince*, and upon his own private Account, should go and get together an *arm'd Body* of Men, and disturb the Country? I may ask, Doth not he in this same Page call *David* a *Traitor* in effect, when he saith, That to rise in Arms without the Prince's Commission is *Treason* against him, as being justly interpreted a Design against his Person? On the Top of the Page the Example of *David* is the most flagrant Instance against it, (viz. Resistance) in the World. Towards the Bottom, the same *David* becomes a *Traitor*, unless this Gentleman will shew us *Saul's Commission* to him for rising in Arms; For rise in Arms he did, and, as I think, not only without *Saul's Commission*, but against his Will. After having observ'd these Things in relation to the Case of *David*, I now proceed to take notice,

2. That in p. 7. the Revolution begins very plainly to be oblig'd to this *Author*. Upon occasion of its being said that the Person of the Prince is Sacred in our Constitution, he descants thus: Here the Bishop is suppos'd to justify the Revolution, and that Resistance which was then made against the late King James. Then he goes on: And was there none against his Person, no, not at the Boyn? But is not seizing a Man, putting him under Guards, forcing him to fly into Foreign Countries to beg his Bread, is not this something to his Person? And would the Bishop say, in Defence of the Revolution, that this was the Sacred Tendernefs which was due to the Person of our King? &c. He afterwards goes on to observe, That in the Construction of Law, as well as from the Reason of the Thing, any Attempt against the King's Forces, to seize his Guards, Castles, or Ships of War, or to rise in Arms without his Commission, is *Treason* against him, as being justly interpreted a Design against his Person. — Again, saith he, There was a traiterous Position of taking Arms by the King's Authority against his Person; this is for the Person against the Authority.

city. Then comes the modest Remark, *Thus Rebels change, but are not chang'd. Both these Positions are a perfect Banter, &c.* Here note,

1. This is the very *Writer* who in his ingenious *Papers* call'd *Rehearsals*, (in which he here boasts that he sow'd that good Seed which is now bringing forth so much Comfort to himself, and the rest of his *Non-juring Brethren*) I say, this is the Man who in those *Papers* us'd to banter the *Revolution* from another *Topick*, and be ever representing it as a meer *Abdication*, and to lead all who came into it, still to keep up their Abhorrence of *Resistance*; for he well knew that the *Resistance* was so plain and evident, that one Word of his could set that Matter right again to his Heart's Satisfaction. The lucky Opportunity is now come; the Plot ripens apace; *Whiggism* faints and dies under popular Clamours; the Pretender is only waiting, one would think, for the first fair Wind; the Day begins to break; it is now time to set Things to rights; the Nation, the poor Man imagines, is now work'd up to the utmost Abhorrence of all *Resistance* to *Hereditary Kings*. Thanks to the worthy Doctor, who hath labour'd so heartily in the same Method, and propagated the same Cause, tho' to be sure sorely against his Will, for he hath taken the *Abjuration-Oath*. *Resistance* therefore is now the Word. To put a Prince under Guards, to force him into a foreign Country, to seize his Guards, Forts, Ships, to rise in Arms without his Commission, to fight against him at the Boyn, &c. Were not these Things done at the Revolution? And is it not pretty Banter to say there was no *Resistance* at the Revolution? I am perfectly of this Author's Mind, Indeed it is a Banter, of all Banters the greatest; and therefore I am persuaded if we let go the open Avowal of the Lawfulness of *Resistance* in Cases of Extremity, we must come in time to let go the Revolution, and all its Consequences. But yet this very Banter hath this very Author put upon the World. In his *Rehearsals* it was as much a Banter upon the Revolution, to put it upon the Foot of *Resistance*, as now it is not to do so. *Thus Rebels change, but are not chang'd.* The same Design still is kept in View, which all wise Men knew then to be in his Heart; first to look as if he meant to skreen the Revolution, whilst he was keeping up an Abhorrence of all manner of *Resistance*, and then, when the Nation was fit to receive it, to come and put them in mind that the Revolution was a flagrant Instance of *Resistance*, and consequently damnable, and consequently to be abhorr'd and cancell'd. Note,

2. As soon as he hath work'd his Reader into the Notion of *Resistance*, and fix'd it home upon the Revolution, he very modestly fixeth the Name of *Rebels*, as well in the Sight of God as of the Law, upon all who were concern'd in it; and taking in to the Account, That those who join with Persons who are in Arms partake in their Guilt, the Complement must light upon Her

Her Sacred Majesty, as well as upon many Noble Lords, and others, who seiz'd the Cities and Forts of their Prince, and who are now surely undoing what they then so bravely perform'd. Whatever this Man may think of them, we have still some Ground left for hope that they are so far from repenting, that they will be as ready as any Men to do the like again upon the like Occasion.

3. P. 18. he gives us a Taste of his Love of Parliaments, as well as of the Revolution, the great Security of all that we enjoy. After giving an Account of happy Days without Parliaments, But, saith he, when Parliaments came on again, they brought with them the Noble Doctrine of Resistance. — Then, after falsely charging the Speech with justifying the War against King Charles I. the contrary to which all who can read may see, he goes on with a lamentable Complaint, That there are those now amongst us who endeavour to justify and propagate their cursed Principle of Resistance, after they have seen and see with their Eyes all that it hath brought upon us. Then he runs upon them as upon Persons judicially blind, &c. The Reader will take notice,

1. That happy quiet Times may lay the Foundation of miserable ones. Many now may remember a Reign in which Quiet, Ease, Mirth and Jollity, flourish'd, and yet I would not call England happy then, because if that Reign had not been so quiet, this Nation and all Europe had been at this time quieter, and more secure from the exorbitant Power of France.

2. There are, it is to be hop'd, many who defend what he calls the cursed Principle of Resistance; nay, there is a Parliament which hath nobly own'd it in the Face of the whole Nation. This is what he strikes at; and what is more, both sorts of Men, those who are call'd Whigs, and those who are call'd Tories, united in it. The Doctor's most able Council as nobly pleaded its Cause, as if he had been one of the Managers, and made such ample Concessions as will stand an eternal Memorial against all those slavish Principles which this Writer would propagate; Concessions, which will remain upon Record when his Papers are forgot, and which all who love the Revolution will ever esteem as a noble Purchase of the late Trial. No Wonder then that Parliaments are the Aversion of a Non-juror, now one of them hath given such a Wound to absolute Non-resistance (whatever Hopes he may flatter himself with) as all his Balsam will never be able to heal.

3. But the Aggravation of their Guilt is, That they justify this cursed Principle of Resistance, after they have seen, and see, with their Eyes all that it hath brought upon us. Bravely and openly spoken! What our Eyes now see must be the Effect of the late Revolution; nor doth this Author design to be understood to mean any other. What Miseries and Difficulties he in particular undergoes I pity with all my Heart; but they are all so far from being

the Effect of *Resistance*, that they are entirely owing to his departing from that *Resistance* in which he was once actually and heartily engag'd. The Publick and National Difficulties may be great, but they would have been much less, had all been as hearty as some are for the *Protestant Establishment*, and that *Resistance* which introduc'd it, and therefore cannot be owing to *that*. Nor are they so great as must have come, and must have been entail'd for ever upon the Nation, supposing there had been no *Resistance*. The *Persecutions* of *Popery* and the *Oppressions* of *Arbitrary Power* must have been ten thousand degrees worse to us than a *War* abroad maintain'd at vast Expence; and these must have been our Inheritance for ever. He himself saw enough in *Ireland* to move him to *Resistance*, and without *Resistance* must have seen infinitely more; all were then, I verily believe, willing to compound for a much more expensive *War*, when they lay under the Prospect of such Evils: And let his *Pretender* come as soon as he seems to think he will, and bring Things to that *Crisis* which his *pretended Father* did, and I doubt not but that every *British Protestant* will be glad to purchase even the miserable State they are now in, at the Expence of half their Estates. We do not therefore see our selves so miserable with *Resistance* as we should have been without it; nay, this *War* it self, (which is all that this Writer can point at, and which he with the greatest Assurance banters again at the End of his Book, p. 9.) is not owing to our *resisting* the late King *James*. All *Europe*, and our selves in particular, must have been swallow'd up by this time without it. And in the Prosecution of it we are vastly happier, and farther remov'd from the Miseries of it than any of our *Allies*, and in a Condition infinitely better than that of our *Enemy's Country*, which yet hath practis'd no *Resistance* to their *natural Prince*, but *unnatural Tyrant*. How vain therefore is the Talk of those *Miseries* which we now see brought upon us by *Resistance*? If the having *Protestant Princes* be a Blessing, that we owe to it; if the free Exercise of our Religion be a Blessing, that is entirely the Effect of it; if being govern'd by *Laws* be Happiness, that is the Benefit of *Resistance*; if the Prospect of securing such inestimable Blessings be any thing, that we have before our Eyes. In the mean while those are in the worst Condition amongst us who are most against such a *Resistance*. We are, as a *Nation*, in a State infinitely better than we should have been without *Resistance*. Nor do we envy to the *Subjects* of our *Enemy* the immense Benefits they enjoy by their *passive Submission* to their *grand Monarch*. I am persuaded on the contrary that they envy us the Happiness of that *Resistance* which they cannot imitate. There is not a *Nation* in *Europe* at this time happier than we are, nor are our Difficulties owing to *Resistance*. And yet this *profess'd Enemy* of our Peace and Happiness, because he cannot partake of it himself, is often aggravating, and then
fixing

172

fixing all upon the *Revolution*, because he knows if he can undo that, his End is compass'd. O the Blessedness of *unlimited Non-resistance* ! Sovereign Remedy for all Evils ! Had but the whole Nation lain down quietly, and let King *James* have done what he would, what glorious Times for *Peace* and *Quietness* we had enjoy'd ! Now and then a *Martyr* burn'd, or a rich *Alderman* hang'd : but we had been in time to the full as happy as they are in *Morocco*, or *Turky*. *Laws* are but *Burthens*, and the more profound the *Slavery*, the greater had been the *Quiet*. This is the *Receipt* for a Nation's Happiness : If you will lye down, and not stir Hand or-Foot, it is impossible there should be any Disturbance, and so all Things will be in Order and in Peace. But let me tell this *Writer*, it is the *Peace* of a *Prison*, or a *Gally*, not of a Society of Men incorporated to enjoy themselves and their Properties by the *Benefit* of *Government*, and not to be sacrific'd to the Will of one Man.

4. Page, 25. Speaking of the *Association*, in favour of the Prince of *Orange*, being signed by some at *Oxford*, He adds, which may very well be ; for *Whiggs* may creep in any where, but into *Heaven*, where there is *Absolute Monarchy*, and no *Parliaments*. Kind and Charitable to all whom he calls *Whiggs* ! i. e. it seems, all who were for encouraging and assisting the Prince, at the *Revolution*, all who hate *Absolute Monarchy*, and love *Parliaments*. He leaves us not in the dark, to guess at what he means. It is plain, his *Zeal* can never be satiated, till the most *Absolute Monarchy* be establish'd ; and that in the *Male-line* : and till the very name of *Parliaments* be extinct. But, methinks his *Modesty* might have spared *Her Majesty*, who is neither for *Absolute Monarchy*, nor against *Parliaments* ; who did not only *Stumble* (as he says of the *Oxonians*) at the beginning, and bear an active part in the *Revolution* ; but hath hitherto persever'd, and we trust, will persevere to the end, notwithstanding the *Anathema*'s pronounced against *Her*, by this *Ecclesiastical Jacobite*.

5. Page, 28. Speaking of the *Rehearsals*, and our *Modern Addresses* ; He saith, Did the *Rehearsals* assert *Non-resistance*, and *Hereditary Right* ? And have not many noble *Lords* and *Commons*, and multitude of *Loyal Addresses* done the same ? Will you charge this upon the *Rehearsal* too ? Has he rais'd this Spirit in the Nation ? If so, He hath seen the *Fruit* of his *Labours*, and the *Blessing* of *God* upon them. Again, p. 29. Speaking of his *Adversaries* ; He says, They are mad to see that boast made good, with which he concludes his *Preface* to his last *Volume* ; that they had stopped him too late, for that he had already sown that *Seed*, which would never be got *Rooted* out of *England* ; but that they should see the *Principles* of *Loyalty* and *Non-resistance* again sprout up, encrease, and prevail. And they have seen it in a shorter time than they imagin'd ; they have seen it take universally through the Nation, and multiply upon them (to their astonishment !) in *Loyal Addresses*

addresses from all Corners of the Kingdom. Lest we should be so dull as not to understand him, he calls the present Disorder in which we are, a *Glorious Revolution*, so happily begun, and now going on to be perfected, under the Divine Direction, p. 31. In the foregoing Page he had called it, a plain turning of the Tide, wrought by the Hand of God himself.

It is often of very great use to see, what our *professed Enemies* think of what passes amongst us. This *Author* is a *professed Jacobite*, and knows a great deal of the designs now on Foot, and how to turn every thing to the Advantage of his own Cause. He speaks not his own Thoughts only, but those of many others. It cannot be amiss therefore, for all who wish well to our *Establishment*, to take notice of what is done, and said, by those who hate it, and to take fair warning, when it is so openly given.

1. If you would know what this *Author* means by *Loyal Addresses* from all *Parts* of the *Nation*; keep it in your mind, that he knows no other *King of Great Britain*, but *King James the Third*; and that nothing can be *Loyal* in his Account, but what promotes his Interest. *Addresses* which condemn all *Resistance*, he knows, condemn the *Revolution*, and the throwing off *King James*. *Addresses* which cry up *Hereditary Right*, he knows, condemn the excluding of the *Popish Line*. And therefore, whatever they meant that penn'd them, he, who is a *Jacobite*, and considers consequences, justly calls them *Loyal Addresses*. He sees the Argument in its full force, and hath it ever before his Eyes. If *Resistance* in all Cases be a damnable Sin, then the *Revolution* was damnable, and to be detested. If *Hereditary Right* be all in all, and the Word *Parliamentary*, not fit to be mentioned by a true *Britain*, then he knows the condition they are in, who have only a late *Parliamentary Title* to plead.

2. We now know to what sort of Men, and Principles, we owe so many *Loyal Addresses*. It seems, it was this *Jacobite* that sow'd the Seed, which hath brought forth such excellent Fruit. His Vanity would not let him hide this, that they are his *Principles*, which are thus publicly profess'd and own'd in these *Addresses*. He publicly boasts of it, and is so ill-natur'd, that he will allow none any share in the Glory but himself. Is it not time for some Men to consider, whose *Tools* they have been, and that they have only echoed back the *Principles*, and very *Words* of one who hates the Foundation upon which the *Queen's Government* stands? Doth He propagate such Principles for nothing? Or can He ruine, and They defend, the same *Government*, by the same Words and Phrases? What an Honour is this, that the *Non-Jurors* and *Papists* speak the same Language about our *Government*, that our *Addressers* do? Nay, that the *Spirit* of these *Addresses* was raised by a *Jacobite Writer*? We know what He means by *Anti-monarchical*, viz. to laugh at all *Parliaments*; what by *Non-*

resistance, viz. to damn the Revolution; and what by *Hereditary Right*, viz. a *Right* above all Human Laws: And God help the Nation, if these *Addresses* be the *Fruit* of such *Principles*!

3. If you would know what he expects from these *Addresses*, He tells you, It is a *Glorious Revolution*, now going on to be perfected, under the *Divine Direction*; for this turning of the *Tide*, is wrought by the *Hand of God himself*. You see the Man don't hate all *Revolutions*: And you see, there is a *Jacobite-Church-Fanaticism*, that can lead Men to interest God in their pitiful narrow *Schemes*. These Men have their *Divine Judgments* to appeal to, and their *Divine Interpositions*, and can seek the *Lord*, and make *Him* a *Party* in their overturning *Kingdoms* and *States*. The *Revolution* here spoken of, cannot be merely the changing *Hands* in the *Offices* of the *Nation*: For what poor *Comfort* would that be to a *Jacobite*, did he think the *New* as heartily against his *Cause*, as the *Old*? This could be no *Glorious Revolution*, in his *Account*. Besides, the Word *Revolution* hath been us'd for a change of the *supreme Governour*, not of the *subordinate Ministry*. If any doubt remain of this, go on to what he hath tack'd to this *Libel*. There, p. 2. He observes modestly, that *Oliver had a young Pretender against him, who at last prevail'd*. We know, that the Word *Pretender*, was not used till lately of the *Pretended Prince of Wales*, and never of *King Charles II.* and may be sure, that this was meant of another, who hath now a *young Pretender* against *Her*, who is at last, it seems, going to prevail. The next *Paragraph* shews plainly what he means, where in a banter, he saith, *Can any doubt, that an Act of Parliament can limit the Succession of the Crown, even though the small Circumstance was wanting of a rightful King, to make those Acts Authentick?* His mention of a *rightful King*, shews, that he is not confining himself to the *Common-wealth Times*, for then there was no *King* at all. Of the *Pretender's Legitimacy* He treats, p. 9. In the 10th, He tells the *Bishop*, whom he is still abusing, *The time may come, and there may come a time, --when you may --repent*, p. 11. at Bottom, He seems to expect the *Pretender* very quickly. For quoting some Words of the *Bishop's* about the *Nation's* calling *King Charles II.* Home, *This*, saith he, *was a propos, and may serve for a Thanksgiving, the next 29th of May!* *It is good to have a Sermon beforehand!* What? So soon are we to be made *Happy* in a *Popish Restoration!* O blessed effect of our late *Addresses!* They are directed to *Her Majesty*; but *Her open Enemies* are not shy of owning, that they look upon them as the *Voice of the Nation*, calling their *rightful King* home, from a long unhappy *Exile*. Again, p. 12. From the circumstances of the *Restoration of King Charles II.* He is plain enough in his *Application*, for the same method of restoring

ing King James III. Keep out Foreigners, saith he ; For you must know, he takes the Pretender to be *English Born, and bred*. Now there is no way of doing that, but by returning to our Duty ; i. e. the right Popish Line, from which we are departed. It seems, whilst we are hearty Subjects to Queen Anne, we are out of the way of our Duty : For there must be an *Alteration, a Return*. While there is a competition for the Crown, there can be no Peace. Foreigners will put in their Oar. The Conclusion to be drawn from hence, is this, Therefore send immediately for the Pretender. Who doth not see, who the Foreigners are, that are here struck at ? I know of none but the *Hanover-Family*, that can be supposed Competitors, (as he expresses the matter) for our Crown. But I do not see, how this Proposal can produce so good an Effect. I hardly think, that an Act of Parliament is yet so contemptible a matter ; or the Elector of Hanover so mean spirited a Prince ; or the Protestant Cause so wholly destitute of Friends ; as that there shall be no struggle in this Nation, to prevent this Author's suppos'd Restoration. Should our Late Addresses be look'd upon at the Court of St. German's, to be the Voice of a repenting People, calling back the young Prince (which would be very hard upon those who subscribed them) yet this Author must not think Whiggism, (as he calls it) so wholly extinct, but that there remain in Britain, many Hearts, and many Hands, to assist Her Majesty, and the Protestant Line, in the asserting of their just Rights, and to enstate the Nation once more in the Possession of their Legal Liberties. This Writer may be out in his Account, as much as he was at the time of the Late Invasion. As strenuous Addresses as these signified nothing, even to keep an unhappy Prince upon the Throne, who was in Possession, and had the Executive Power in his Hands : And therefore, they may signify less towards restoring a Pretender, who is not in Possession. Let not him that putteth on his Armour, boast as he that putteth it off. The Victory is not yet won, as he imagines. There is still a Reserve of Hopes, that all are not as Mad as some, nor as Blind as others.

6. Page, 35. About the middle, we are plainly told, That Hereditary Right, and the natural Allegiance due to it, is a stubborn Thing ; and will not bend even to an Act of Parliament, nor to a Thousand Usurpations. This is said upon occasion of a late Act, which releases all Obligation to Allegiance, to a King, or Queen, turning Papist. Whoever considers the time in which the Act was passed, will know, that it is our present Happy Establishment, that he calls an Usurpation. How modest, as well as harmless, a thing is this Hereditary Right, so Famous in our Late Addresses !

7. Page, 36. The Christian Doctrine hath prevailed, to the Confusion of those who persecuted it, at the late Trial, at which, according to him, Christ and his Apostles, and God himself were arraigned.

arraigned. He then sings a *Triumphal Song* upon the *Late Addresses*. And, p. 19. of his *Appendix*, *The light the Church hath now seen, will encrease more and more unto a perfect Day, -- And the hopes of Whiggism are extinguished.* The *Persecution* of the *Christian Doctrine*, was the defending the late *Revolution*, and Her Majesty's *Parliamentary Title*: for the lawfulness of *Resistance* was entirely confined to these, in that *Prosecution*. For this I appeal to the *Printed Trial*. But now, it seems, to defend the *Revolution*, and the *Queen's Parliamentary Title*, is to arraign *Christ*, and *God*. Thus to try *Perkins* and *Friend*, for endeavouring to restore their *Master*, was to try *Christ* and *God* himself. But let us see now, how this *Christian Doctrine*, which he here declares, condemns the *Revolution*, and the present *Usurpation*; let us see, how this *Christian Doctrine* hath prevailed, to the *Confusion* of its *Persecutors*. Did not Sir *Simon Harcourt*, bravely own the *unchristian Doctrine* of *Resistance*, in *Cases of Extremity*? Did not he insist upon it? Was not the *Arch-Bishop* of *York's Sermon* publickly Read, in which every degree of *Non-Resistance*, and *Passive-Obedience*, is taken off from the *Prince*, and fixed upon the *Laws*? Was there one Word said, even by the *Doctor* himself, in favour of the *Non-resistance* of this *Author*? Did not all therefore, both *Friends*, and *Foes*, at the *Trial*, and in the *Debates*; did not all unite, in declaring openly in full *Parliament*, and in the hearing of the *Prince*, that this *Author's unlimited Passive Obedience*, which he always confines to the *Prince*, was an *Illegal slavish Doctrine*, which they abhorr'd? Could any thing be done, or said, more against a *Doctrine*, than was then done, and said, on both sides? and is this prevailing against its *Persecutors*? O *Sincerity* and *Truth*! Who that hath had no better Information, would not think he might trust this Man of Conscience, and safely believe, that an *Act* had solemnly pass'd in Favour of what he calls the *Christian Doctrine*; and to the utter *Condemnation* of the *Revolution*, and the *Principles* which alone can defend it? Whereas, this *Author's slavish Principle* receiv'd an universal and publick *Condemnation* from all Parties. How then are the *Hopes* of *Whiggism* extinct? Or how can they be so, as long as that *Trial*, and particularly, Sir *Simon Harcourt's Speech*, remain in being?

8. His *Treatment* of the *Clergy*, is very remarkable. It is now a *Season*, it seems, to ingratiate. In a late *Piece*, He endeavour'd to bring all the shame possible upon them, for taking the *Oaths*, and us'd one of them, who barely submitted to the *Queen*, with a severity which he can put on when he pleaseth. In another, published some Years ago, he paints them as Men of prostituted Consciences, ready to swallow all the *Oaths* that could be made, though never so much against their *Principles*. But now, all is Right again. He sees, He may have occasion for them
in

in his *New glorious Revolution* : And, because the *Bishop* made bold to complain, of what this very *Author* had, viz. the disservice done to *Religion*, by taking *Oaths*, and still retaining *Principles* contrary to them; presently he turns their *Patron* again. And now at this critical Time, he assures them, all old Scores shall be wip'd out. To take the *Oaths* against *Conscience*, is now only a little *Stumble*, an *Infirmity*, p. 33. and if they do but *Act* against their *Oaths*, they will be as *White*, and *Pure*, as *Snow*; there lies their *Virtue*. Good Lord! Did ever Man thus play with *sacred Things*? Or did ever Man thus *Banter* the Reputation of a set of Men, under pretence of defending it? He propagates their *Infamy*, whilst he pretends to wipe it off; and loads them with the most insupportable Scandal, whilst he personates the *Friend* and *Advocate*.

9. How often hath this *Writer* represented the *Advocates* for the *Rights* of the *Nation*, and a whole *People*, as pleading for the *Mob*, and placing all power in the *Mob*? But in this Book, in order to Complement those who he thinks are doing his Work, he can find out a *People* distinct from the *Mob*. And is very angry at any one's calling his good *People* the *Mob*; though he can upon other occasions, always call the whole *Nation* so. Let this therefore teach others, if not *himself*, that a Man may plead for the *Rights* of a whole *People*, without pleading for the *Mob*; and that the *Principles* of *National Liberty*, are not *Mob-Principles*; and that they who defend *them*, never gave so much encouragement to a *Mob*, as *He*, and his *Friends*, lately have done.

10. How often have we been told by this *Writer*, of the *Danger* of the *Church*; and of the readiness of the *People* to take any alarm against the *Prince*? Yet now he boasts, that he always thought the *People* universally *Right* and *Hearty*; nay, that twenty Years indulgence to *Whigs* and *Dissenters*, and twenty Years sapping the Foundation of the *Church*, cannot stir it; so strong it is, and so secure from *Danger*. He saith now, *Others expected to see the Church tumble down: But the Rehearsal always thought, The bulk and weight of the Nation was with the Church!* p. 30, 31. This appears it seems, by their *Addresses*, detesting *Resistance* in all Cases. How vain therefore is it in him, to talk of their readiness to imbibe *Principles* of *Rebellion*! Or of the great *Danger* of the *Church*; when twenty Years plotting, and designing it's Ruine (of which neither he, nor any one else can give one single Instance) signified nothing against it. I wish it were as sure, that an *Indulgence* to some others, one *Quarter* of that time, would not ruine both *Church* and *State* together.

11. Page, 21. He is so kind to tell us plainly, that the *Doctrine* of the *Divine Right of Kings*, and of *Non-resistance*, makes *Jacobites*; He speaks by Experience, and produceth an instance of it. I
always

always was of this mind, and fully perswaded, that nothing could reconcile Men heartily to the present *Establishment*, but the perswading them of the *lawfulness* of *Resistance* in some *Cases*. This was the only point, that made *Non-Jurors* at first; and that keeps them so still. And now we have ample Testimony for it, of which I shall at present make two Uses. The first is, in Answer to a wonder express'd by the *Author* of *Dr. Sacheverell's Speech*, that any should esteem the principle of *Resistance* in extream *Cases* of service to a *Government*, and the Principle of *Non-resistance* destructive to it. I am sure, that *Author* knows the *Secret*, as well as any Man living; but now the rest of the World may know it from this *Writer*. The principle of *Non-resistance* makes *Jacobites*. It hath an unlucky *Retrospection*, and draws the mind back into things past, and begets ugly consequences. Now what makes *Jacobites*, is *Destruction* to this *Government*. But that principle of *Non-resistance* makes *Jacobites*; and consequently, is the greatest *Enemy* this *Government* hath. On the other side, The *Doctrine* of *Resistance*, in *Cases* of *Extremity*, when once embraced, immediately converts *Jacobites*, and always establisheth the Hearts of others, in their Love of our present *Establishment*; and consequently, is the greatest *Friend* possible to the present *Government*. The other use I would make of this Profession, is in Answer to this *Writer* himself, who is ever representing the principle of *Resistance*, in any Case whatsoever, as destructive to all *Governments*. Now, if, as he owns, the principle of *Non-resistance* makes *Jacobites*, then the principle of *Resistance* keeps Men firm to the present *Government*. So that we have his own Confession, that the *Doctrine* of *Non-resistance* will be the *Destruction* of this *Government*, and that of *Resistance* it's only *Security*. If this be a *Government*, and *Jacobites* be *Enemies* to it: Then there is a *Government*, to which the *Non-resistance-Doctrine* makes *Enemies*, and the *Resistance-principle* creates and establisheth *Friends*.

12. Is it not worth remarking also, that he would seem to speak with resentment against that Assertion, that if *Jure Divino* takes place, the *Queen* hath no *Title* to the *Crown*; and all People are bound to restore King *James* the Third, and the like: When he is the Man who thinks it true, and hath made it the design of his *Rehearsals*, and of this *Paper*, to keep up that Notion of *Jure Divino*; from whence he himself infers the *Queen* to have no *Title*? He saith it, in other Words, in what I have just now quoted from him. The *Doctrine* of *Jure Divino*, He declares from experience, makes *Jacobites*; i. e. in other Words, when once embraced (in that Sense, in which there is any dispute against it,) it makes Men think that the *Queen* hath no *Title* to Her *Crown*.

In the mean time, whilst he is thus contradicting himself, and abusing all who come in his way, how many are the *Trophies* that he raises to his own Performances! How many are his *Slain*, and how great the number of his *Conquer'd*! His *Opposers* are the Armies of the *Philistines*, against the living *God*: And if his Reader will believe him, there is not the *shadow* of an *Argument* ever advanced against him. He battles, and lays prostrate all around him. He confutes those, whose *Books*, it appears, he never read; and Answers all their Arguments, tho' he never so much as mentions them. It is to *his* Labours we owe *the turning of the Tide*, as he calls it; the *Zeal* of the *Mob*; the *Loyalty* of the *Addressees*; the safety of the *Nation*: And it is by the force of *his* Banter and Scandal, (for he seldom goes a step farther) that he now promises us a *Restoration*, and a *Glorious Revolution* within a very few Months; a *State*, which he hath figured to resemble *Heaven* in *Happiness*, in which there will be *Absolute Monarchy*, and no *Parliaments*; but which others will fear, may rather resemble *Hell* in *Misery*, for the same Reason, as well as for the sake of it's *Chains*, and *Darkness*.

As for what he hath said upon the *Bishop*, it is entirely *Abuse* beyond any example, besides that of his *Rehearsal*; except in a matter of Fact, in which the Bishop was mis-informed, but which touched not the Argument in the least: That being just the same, whether his *Rehearsal* had been published seven Years, or four; *once* a Week, or *twice*, or *thrice*. The design of the Speech is entirely mistaken by him; for the *Historical Part* was not intended to prove the *Truth* of the *Doctrine*; but to shew the Fact, that *Resistance* in all Cases, of extremity, as they offered themselves, had been avowed by the *Crown*, *Parliaments*, and *Convocations* of this Realm; against which Fact he hath advanced nothing. So that it remains true, that this *Writers* unlimited *Non-resistance* to the *Prince*, can no more be called the *Doctrine*, or *Characteristick* of the *Church of England*; since, upon all great occasions, another *Principle* hath been own'd, and another *Practice* justified. His gross imposition upon the Reader, p. 17. is evident; as if, because the *Bishop* said, that the Notion of Kings having their Power from God, came to be the usual Expression here at the *Reformation*, in opposition to their having their Power from the *Pope*; therefore he must be supposed to deny that Expression was in *Scripture*, or other *Authors* before; and therefore he must contradict himself, for dating his Account of *Resistance*, from the beginning of the *Reformation*. These are pretty Cheats upon poor Readers, and worthy *Topicks* for so great a Hand to insist upon: As if after the Encroachments of *Papal Power*, an old Expression, that had been forgot, might not come in Vogue again; and, as if a *Divine Authority* in a sound Sense, and *Resistance* in cases of *Extremity*, were inconsistent. And what signifies it for him,
and

and others so often to urge, that the *Bishop* hath formerly expressed himself another way? What is this to the *Truth* or *Falshood* of a Doctrine? Of all Men, this *Writer* should not object this, because he might remember a certain Person zealous enough once to help forward the Cause of Resistance in *Ireland*, who now professeth to hate it, unless it be to restore his admired Prince. Alas! The *Truth* is not to be judged of from any thing *Personal*, but from weight of Reason and Argument. But I forget my self. The *Bishop*, I'm sure, would have no other return made to such impotent Malice, but *Forgiveness* and *Neglect*.

Multitudes of other *Passages*, offering the most open Indignity to our present *Establishment*, might be produced: But these are sufficient to open the Eyes of all, who are not *judicially*, or wilfully Blind. Here follow, for the benefit of every *British* Reader, a few unavoidable, and important

O B S E R V A T I O N S.

1. As soon as my Lord *S* — *d* is out of his Office, and more *Alterations* are expected, this professed *Non-Juror* takes Heart, and appears more barefaced than ever for the *Pretender*. As if he had the Assurance to imagine, that there was no Zeal in others against open *Jacobitism*.

2. Behold the effect of our *Addresses*, upon the *Enemies* of the *Government*. Here is a *Jacobite*, who takes them to be on his side, and looks upon them as the *Voice* of the *People* (which for once shall be the *Voice* of *God*) calling home the *Pretender*. What else, thinks he, can be the consequence, if Men mean what they speak, of *Absolute Non-resistance*, and *Hereditary Right*?

3. If these have had such an effect at *Home*, we may easily judge what Representations are made *Abroad*, by the Accounts of these same *Enemies*; and what it is that hath retarded the *Negotiations* of *Peace*.

4. It is plain that the *Whigs* are the Men that these *Jacobites* oppose with any Zeal, and those from whom they, in their turn, expect the most hearty opposition to their Designs. Their Judgment is not despicable in this Matter. They know who are *Friends*, and who are *Enemies*. The great Point in *Agitation*, and that upon which all our Happiness depends, is whether a *Popish* or a *Protestant Succession*, shall be our Lot. And which sort of Persons doth it become the *People* of this Nation to *Favour*, and *Elect* into *Parliament*; those, whom our *Jacobites* caress and esteem, as persons carrying forward their Cause, and making way for the *Popish Line*; or those, whom they hate, revile, and abuse, as Persons heartily engaged against them?

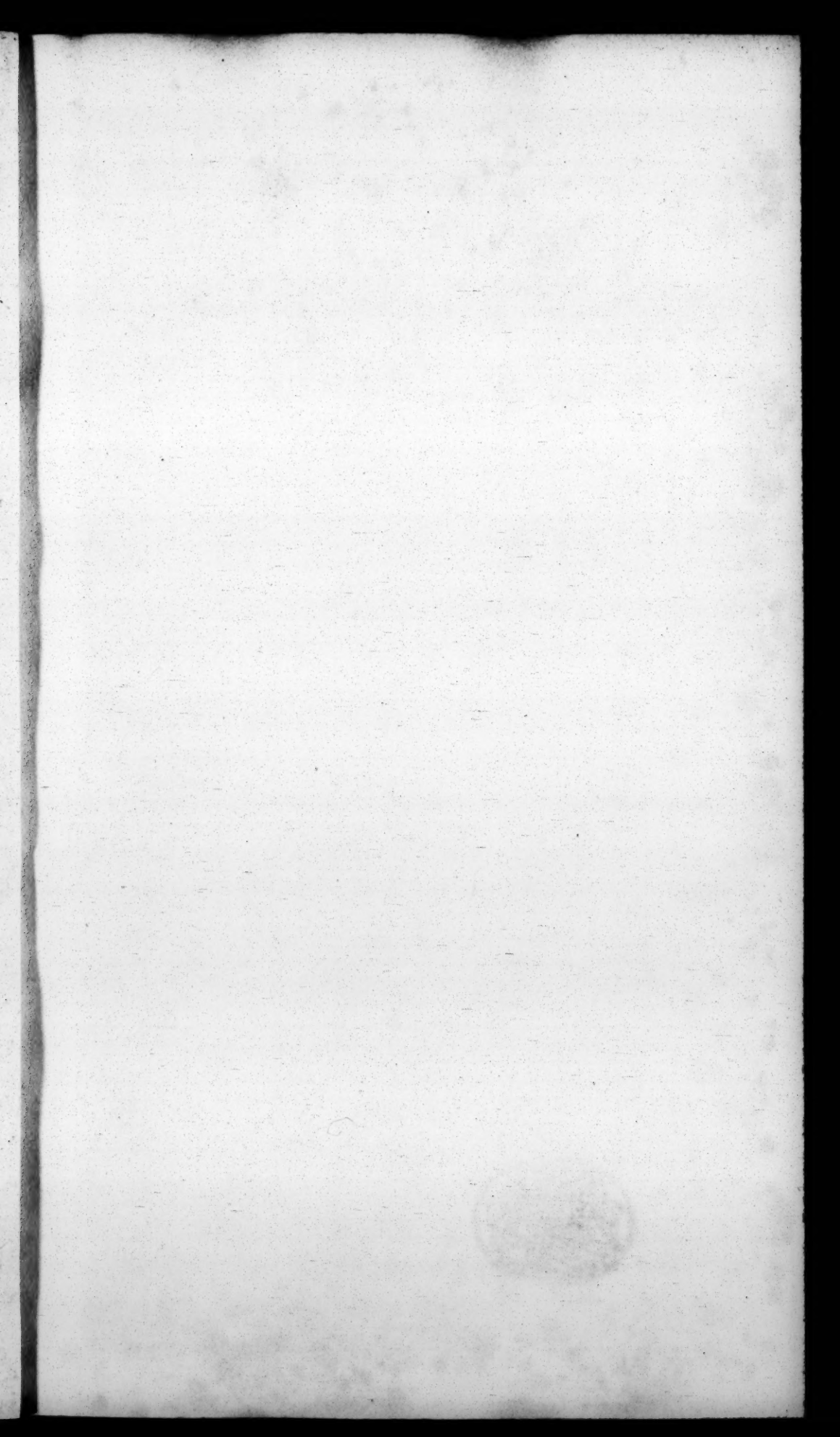
5. According to this *Author*, we are all under an *Usurpation*; and the *Queen*, as a *Woman*, is an *Usurper*, of all *Usurpers* the greatest.

6. To take *Oaths* of *Fidelity* to this *Usurpation*, and to abjure *Hereditary Right* against ones *Conscience*, is but an *Infirmity*; the stain of which will be easily wiped off, by being zealous against the *Government* we have sworn to, and for that *Hereditary Right* we have abjured.

7. The Principle of *Non-resistance* makes *Jacobites*, and *Enemies* to the *Queen*, and *Government*. It is the boast of this *Author*. And consequently, *Revolution-principles* are those which make Men hearty *Friends* to the *Government*.

8. We are told of no *Happiness*, without returning to our *Duty*, i. e. to King *James III.* We are told of a *Glorious Revolution*, now going on to *Perfection*; and the like. To be sure this *Author* would not thus boldly hector and bully the present *Establishment*, if he had not pretty good *Assurances* that there are now *Designs* on foot for an *Invasion*, or a *Restoration*. Let not therefore any amongst us be put upon a false Scent; we have fair *Warning* given us; *Caution* from an *Enemy* ought to have its *Weight*; the *Pretender* we are told hath *Numbers* of *Friends* full of *Zeal*; the *Scene* opens apace; *Whiggism* is *extinguish'd*; *Revolution-Principles* are become the *Fest* and *Contempt* of the meanest of the *People*; a *Jacobite Writer* hath brought all to their right *Minds*; *loyal Addresses* to the *Queen* are the *Fruit* of his *Labours* for the *Pretender*; nor is there any thing wanting, according to him, but a fair *Wind*.——

Britains, awake. Let not such *Orators* talk you into *Popery* and *Slavery*; distinguish your *Friends* from your *Foes*; if you have any *Sense* of the *Happiness* of *Laws*, *Religion*, *Liberty* and *Property*, stand by your *Queen*, who is thus insolently affronted by the chief *Advocate* for *Passive-Obedience* and *Hereditary Right*; adhere to those who love the *Foundation* of the present *Establishment*, and be instructed by an *Enemy*, who knows what he saith, That there are none who can so very heartily defend and maintain the present *Government*, and the *Protestant Establishment*, as those who love those *Principles* which justify that *Revolution*, which is the *Foundation* of all we have, and all we hope for. Remember the Words of *K. William* in his last *Speech*: Let there be no other *Distinction* heard of amongst us for the future, but of those who are for the *Protestant Religion* and the present *Establishment*, and of those who mean a *Popish Prince* and a *French Government*.



100. R. 60